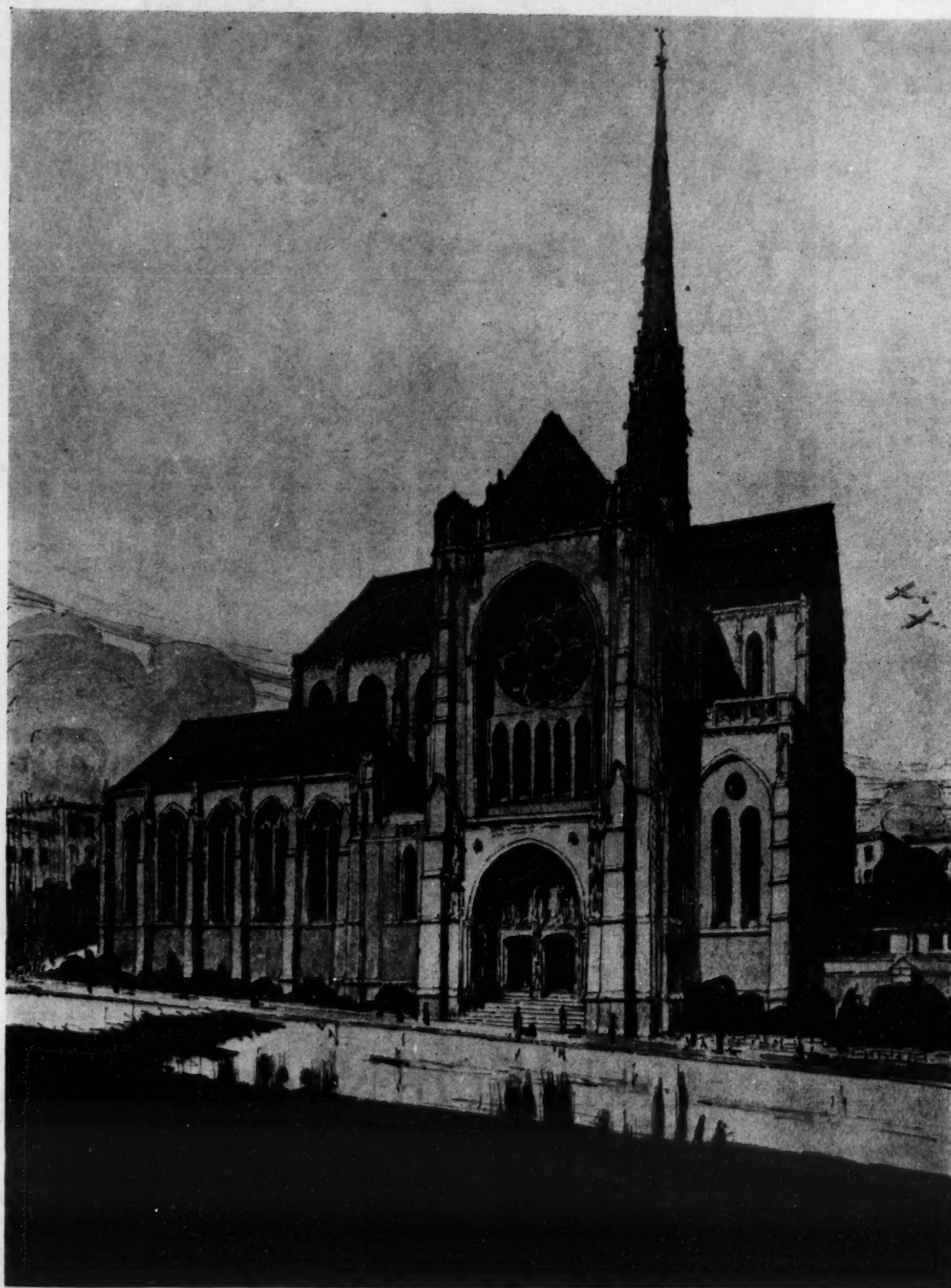


Christmas Number - December, 1928

The Pacific Churchman



THE FIRST UNIT OF GRACE CATHEDRAL

Lewis P. Hobart has made this new drawing of the west half of the Cathedral, which is to be built as soon as possible. A portion of the crypt may be seen at the right.

Built for the Ages

*The soft colorings are
enhanced by rose
quindows*

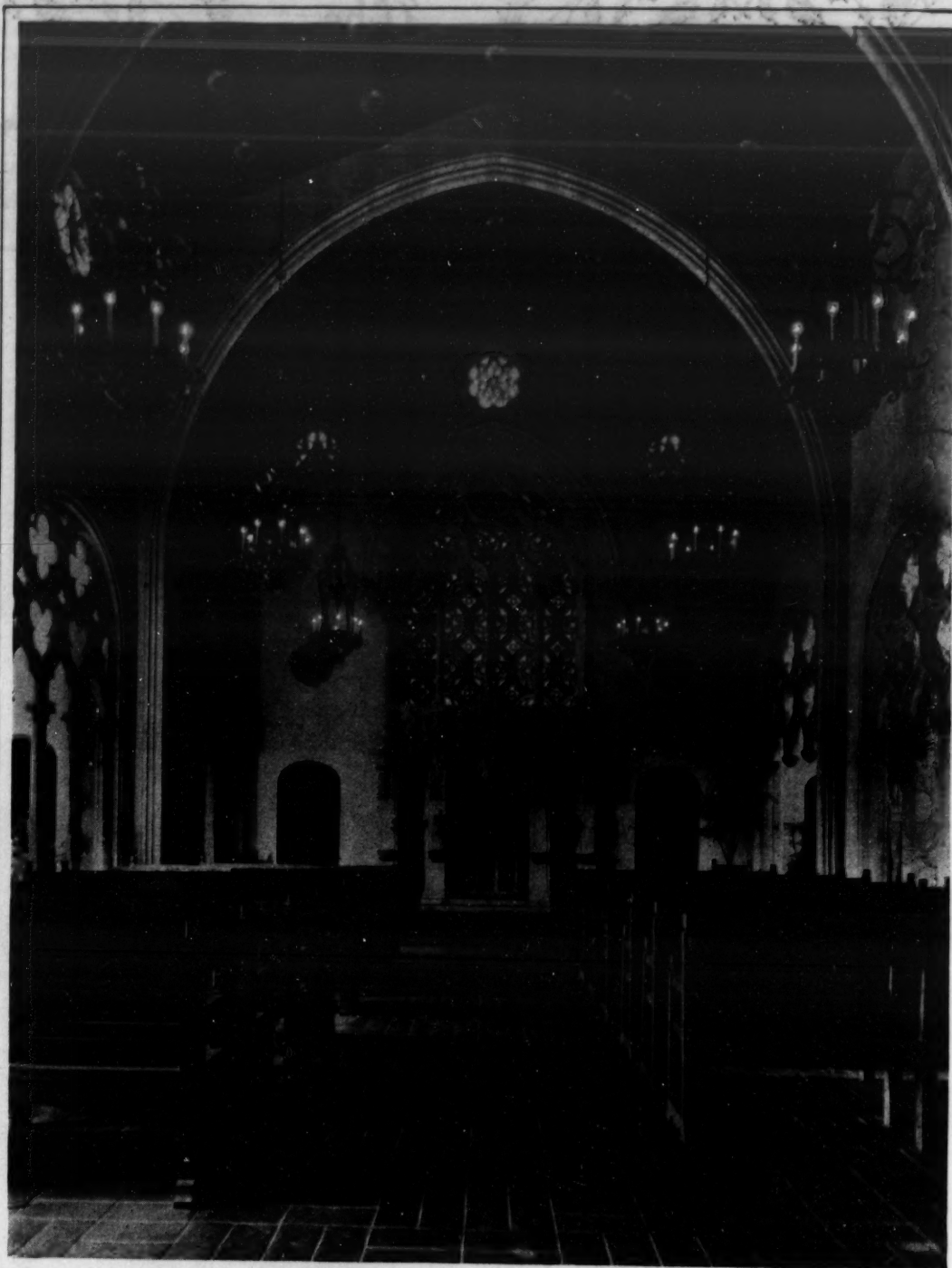
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"Trinity"
"Star of David"*

*Visitors may hear the
music from 9:00
to 5:00.*

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broadcast at noon,
twilight hour and
Sunday vespers
through "KTAB."*

*Beautiful cloister walks
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*Architecture by
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The Pacific Churchman

Published the first week of each month at 330 Sansome street, San Francisco, by the Diocese of California and in the interests of the Church in the Province of the Pacific. Subscription price is \$1.50 a year in advance; single copies, 15c. Entered as second-class matter at the post office at San Francisco, California.

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To Publishers: Kindly send books for review to the office of the editor, 1215 Sacramento street, San Francisco.

All matter intended for the editor should be in by the first day of the month of issue and the same should be addressed: "The Pacific Churchman, 1215 Sacramento street, San Francisco." Business communications should be addressed: "The Pacific Churchman, 330 Sansome street, San Francisco." All subscriptions continued unless ordered discontinued. New subscriptions acknowledged by sending paper. When change of address is desired, both old and new address must be given, including town and State.



The Christmas Message

The message of Christmas is not primarily that 1900 years ago a child was born in Bethlehem of Judea whom shepherds and wisemen worshipped in that far-off time, but that a child was born who, because of the divine nature of his life and the continual and ever-growing influence of it, is still worshipped and will be worshipped until the end of time.

The Christ whom we worship actually lived; that is a vital part of the Christmas glad tidings. He is no figment of man's imagination, no creation of the heart and mind of man, desiring something better than himself, longing to compensate himself for the fact that life does not necessarily bring happiness but is shot through with tragedy. He is no ideal springing from the fertile minds of men who believe, in spite of an overwhelming mass of evidence to the contrary, that love will finally be victorious over hatred and good over evil. The Christ whom we worship was born into this world, knew all its temptations, shared all its pain, saw all its tragedy, knew all its disillusionments, knew that he himself must die a felon's death—and yet never lost faith in God's love and goodness and at the end commended his spirit into the hands of God as into the hands of a Father whom he completely trusted; and the God whom he trusted raised him from the dead.

And the message of Christmas is, furthermore, that a man was born and lived a life of perfect love and perfect goodness—was persecuted, misunderstood, hated, reviled, crucified by the very people whom he labored to save from sin and sickness and death, and yet never despaired of the ultimate triumph of love in the hearts of his enemies.

"Truth," said St. Beuve, "needs to be made man in order to touch men." And these truths which make life so utterly worth while, that God is the Father, giving to those who love Him a peace and joy and a trust of which nothing but their own sin can rob them, and that we may become His sons, could never have been brought home to us with such convincing power had not one been born among men and lived among men who not only believed these truths but lived them.

But the message of Christmas goes deeper than this. He trusted in God, yes, but in him also was God. In him the Word became flesh and dwelt among us, and we beheld his

glory. In Jesus Christ, in his life and death is made manifest the omnipotence of God—converting not only sinners but their sins; the omnipotence of God which is but another name for his love, "a love which bears attack, which takes upon itself without complaint the sins of others, which refuses to meet force with force, and so ultimately disarms opposition and redeems from sin by opening our eyes to the appeal of goodness."

Finally through Him and by Him the full power of God's love was brought to bear upon the lives of men, healing their sicknesses, forgiving their sins, awakening their consciences, giving strength and purpose to their lives, uniting in one communion and fellowship rich and poor, slave and master, Greek and barbarian—those who by nature and nurture tend to remain apart.

That power may become ours as well. Through us Christ may preach glad tidings to the poor, open the eyes of the blind, and set at liberty those that are bound. Through us he may bring union and fellowship where now there is discord and friction and war. It will be ours when we cease to put our trust in the power of violence and cunning and fraud; in the power of money and the power of position, and trust in Christ and believe that his way of life should be and may be ours as well. Then and then only will the power of his love possess us and work through us—and we will be members of Christ in deed as well as in word.—W. L. Wood.

A Word About the Cover Design

The illustration on the cover of this issue will be of particular interest to those who, when the building program for Grace Cathedral was announced some weeks ago, may have endeavored to visualize the part of the structure that is to be erected first. In this new drawing Lewis P. Hobart, the architect, has not only clearly shown the portion of the Cathedral involved in the immediate building program but also its relation to the present crypt.

Any drawing of the Cathedral which does not show the towers of the east front is bound to be lacking in the impression of magnitude but the measurements of the portion herein pictured give an indication of the real bulk of the western unit. From the street level to the peak of the roof the height of the structure will be more than 125 feet, or approximately that of the average eight to ten story building. The cross on the fleche will be as high again above the street. In length the unit will measure about 150 feet and the width at the transepts will be 140 feet. The interior height of the nave will be 92 feet and the width of the nave will be 42 feet. The transepts will be 32 feet wide and their height will be the same as the nave. Thus, the south transept will tower impressively over California street.

A small crew of men is now at work and immediately after the holidays a full force will be engaged in construction of the chapel. Work on the apse of the Cathedral will begin as soon as possible, so in the year 1929 many notable changes will be brought about on the hilltop.

Gifts to the building fund continue to mount up, the grand total now being \$1,275,098. One of the outstanding gifts received in recent weeks is that of Mrs. E. H. Harrimon of New York, who gave \$25,000 in memory of her husband, the late railroad magnate.

The boys and girls of the Diocese are now in the midst of their Advent offering to the Cathedral and when this offering is presented at the various churches on December 16 it is expected that a fine showing will be made. As a mark of appreciation for their help Bishop Parsons will send each boy and girl contributor a special certificate of acknowledgment. The names of all the contributors will also be placed in the great "Book of Remembrance."

There has been very general interest in the building plans for the Cathedral and from all quarters have come expressions of gratification over the news that work would be carried on as fast as might be deemed practical. A surprising number of subscriptions has been received by mail recently as a direct result of the mailing of the *Grace Cathedral News Bulletin* and there is good reason to hope that once work is started on the Cathedral it may be continued without interruption until the entire structure is completed. The portion illustrated, it must be remembered, is only a constructional unit. The goal of our effort is and will continue to be a completed Cathedral.



THE BISHOP'S PAGE

FUN AT WASHINGTON

The period of General Convention is not all one of hard work. Even if a deputy (or a bishop) attends to the daily routine with the utmost care there will always be plenty of chances for good times. It was delightful to visit Mount Vernon and Alexandria under the friendly guidance of Bishop Sanford's hostess; and in Alexandria to visit the famous old Carlyle House, General Braddock's headquarters before his disastrous campaign, and the home of Bishop Sanford's mother during her girlhood. It was delightful to visit the Rev. Henry Thomas, one of our "old boys," and Mrs. Thomas, in their interesting old rectory near Baltimore. It was delightful to go to the "Cambridge dinner" and other dinners and lunches and even breakfasts, where one met for a little while old friends and talked about things other than Convention business.

One of the most charming of these occasions was the dinner given by our deputy, Mr. Crocker, in honor of his bishop, continuing the hospitality so often in days gone by shown in honor of Bishop Nichols. The bishops and deputies from all our Provinces and many others were present. It was a real gathering of those from the Coast and we heard of the Cathedral and the Divinity School and other things of common interest.

But we are already far away from Convention and I will reminisce no longer except to tell of the visit to New Haven and the memorial to Bishop Nichols.

THE BERKELEY DIVINITY SCHOOL

There was not time before the November issue to write even a brief account of an event which is of great interest to our Diocese. The Berkeley Divinity School has been during its long and honorable existence located at Middletown, Conn. For some years, however, its dean and trustees have been feeling the pull to New Haven, where the school could be affiliated with a great university and its theological school. After long consideration and with the enthusiastic support of Bishop Brewster of Connecticut, the decision was made to move. A fine site was secured, with several old houses which could be temporarily used for school purposes, and in the summer the move was accomplished. The term opened in September and the celebration of the move, with the dedication of the newly acquired buildings, took place on the Sunday and Monday after General Convention, October 28 and 29.

What has all this to do with us? I hear some one say. I answer: "Much every way." Bishop Nichols was a graduate of Berkeley. He was professor of Church history there. He founded the Church Divinity School of the Pacific under guidance of the ideals which had come to him at Middletown. He constantly thought and talked of the school. Had there been nothing else I would have been glad to be present and show the continued interest of California in his school. But there was more. Bishop Nichols' memory is very fresh in Connecticut and one of the gifts to the school was a large sum given by an unnamed donor to be used for some specific memorial. The trustees have used it to convert one of the old buildings into a new and admirable refectory. It is to be known by the Bishop's name and his portrait hangs over the mantel in the dining room. The refectory was dedicated by Bishop Brewster, an old and close friend. I counted it a

great privilege to go back to New Haven for this occasion, to preach one of the Sunday sermons on the ministry (given in all our New Haven churches) and as Bishop Nichols' successor make the address at the dedication exercises on Monday morning. And now our school is to become another "Berkeley" divinity school and the connection between the two schools through Bishop Nichols is deepened by a new sentiment.

...

A GENEROUS DONOR From time to time I like to tell the Diocese of something which some thoughtful and generous friend, who does not want his name known, has done for our benefit. The latest story tells the content of a letter from a friend of the Diocese, not now resident in it, who tells me that he has provided an irrevocable trust in accordance with which \$20,000, the income of which is to go to certain relatives now well advanced in years during their lifetime, will come to the Diocese at their death. This will come without any strings attached to it. The generous donor tells me that he has provided this amount of money (put it in trust so that there can be absolutely no question about its coming to us) solely because he wishes to express his gratification at the help which came to him during his residence in this Diocese.

Of course, I wish I could tell everyone who this is but he won't let me. I shall not even say anything which would set anyone guessing but I am quite sure that the Diocese will be delighted at this generous thought and I am equally sure that it will prompt others to the same kind of generosity.

Campaigns of Over-Emphasis

By REV. WILLIAM M. BOURS

Historic Christianity is inclusive of everything native to normal human spiritual nature and beneficial to society at large. "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

While organization is, of course, productive of an effective expenditure of influence in the interest of things inherently true and good, there is in practice a very prevalent tendency toward what might be called the promotion of campaigns of over-emphasis. Consequently, within the Church's membership are to be found schools, societies, guilds, brotherhoods, sisterhoods, congresses and confraternities innumerable, every one of which, in its espousal of a phase of gospel truth, is a true *segment* of the great circle of evangelical promulgation.

In the interest of *Christian unity* the times need more and more the loyalties of the *all-around Churchman*; and the Church's Mission needs, in the interest of spiritual strength in work, not an exaggeration of *individual segments*, by over-emphasis in importance bidding fair to becoming *sects*, but the beauty and strength of completeness through an every member's contribution toward the whole circle of spiritual knowledge, interest and missionary adventure.



DIOCESE OF CALIFORNIA

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Personals and Diocesan Notes

The first two pledges to the Church's Program to come in were St. Mary's, San Francisco, and All Saints', Palo Alto.

A mystery play, being an adaptation of "The Old York Mystery," will be given shortly after Christmas at the Church of the Advent, San Francisco.

The sympathy of Church people of the Diocese has gone out for the Bishop and the Archdeacon in their recent illness. Both are convalescing rapidly. The Bishop will take a rest in the South over the end of the year.

A united Thanksgiving service was held by the churches in the central part of San Francisco in the Cathedral at 10:30 a. m. Owing to the illness of the Bishop, who was to have preached, the Rev. Dr. Deems preached the sermon. The Cathedral choir was augmented by the choirs of the other churches.

The ninth anniversary of Bishop Parsons' consecration was observed by a celebration of the Holy Communion, at which he was the celebrant, in Grace Cathedral on Monday morning, November 5, at 10:30 o'clock. The Bishop was assisted by the dean and the cathedral staff. This service was the first official act of the Bishop upon his return to the Diocese from General Convention and its deep spiritual significance is a mark of his custom of celebrating the Holy Communion in Grace Cathedral upon each anniversary.

Bishop Sanford Speaks at Mayflower Celebration in San Francisco

The Right Reverend Louis Sanford, D. D., Bishop of the Protestant Episcopal District of San Joaquin, was the guest of honor and the speaker at the celebration of the 208th anniversary of the landing of the "Mayflower," which was celebrated at the Fairmont Hotel on Saturday afternoon, November 17, by the Society of Mayflower Descendants in the State of California. Bishop Sanford was introduced by Dr. Charles Mills Gayley, governor of the society, and gave a most delightful address on the colonial history of Rhode Island, full of humor, drama, pathos and keen analysis of the characters of Roger Williams, Ann Hutchinson and Samuel Gorton.

Following his talk the Bishop was presented by Dr. Gayley with the gold insignia of the society, the highest honor in the gift of the society and presented to only three other officers in a period of twenty-one years. Mrs. Sanford accompanied the Bishop.

Communion Wine

As the regulations of the Prohibition Department prohibit the advertising of sacramental wines we can not carry this class of advertising. The clergy, however, desiring to procure Communion wine may obtain application blanks and other information from Ecclesiastical Supply Association, 328-330 Stockton street, San Francisco, or from the Diocesan House as heretofore.

The Oakland Convocation

By REV. LLOYD B. THOMAS

The spirit of fellowship in the Convocation of Oakland is really an outstanding characteristic, showing itself particularly in the meetings, under the genial chairmanship of Dean Edgar F. Gee. Perhaps this is because one sees pretty much the same people representing the congregations at the sessions. This may be a drawback of the spread of interest in Convocation affairs but it certainly contributes to deepening friendships among those who attend.

At the meeting on November 14 in St. Peter's Church, after the short business session at which Dean Gee was re-elected, the attention of Convocation centered upon the recent General Convention. Effective pictures of the great moments of the Convention were presented by those who spoke. This was natural, as there were some dramatic incidents in that great gathering. It would have been an advantage, however, if some consideration could have been given to the more prosaic but most practical actions of Convention. These will, after all, determine the activity of the Church at large during the next triennium.

Miss L. Anderson and Deaconess Newell brought before us the work of the Church among college women at University of California, a matter of prime concern to the East Bay. Throughout the Diocese, in fact, this is a critical problem of the Church and its solution depends not so much upon the amount of money raised for building but upon the personal contacts with college students made and sustained. Church people of the Convocation are going to be an important factor in this achievement.

The dinner at the Rockridge Women's Club, served by the women of St. Augustine's Mission, was a fitting climax to the day of fellowship. The speeches by Bishop Parsons, Archdeacon Porter and the Rev. F. B. Bartlett, field secretary, were a stirring challenge to the Convocation to realize its part in the progress of the whole Church and to accept personal responsibility for successful endeavor for the Kingdom. The meeting began with the presentation by the Rev. H. H. Shires of the Jesus of Galilee. It closed with the presentation of the Christ of today, still calling disciples to work for the spread of his Gospel.

Churchmen's Round Table

The Round Table of Episcopal laymen met at luncheon at the Commercial Club, Wednesday, November 21, and listened to talks by Col. R. H. Noble and Walter Macpherson on the last Episcopal Convention, held in Washington in October.

The following were present: H. Morris, J. S. Graham, P. C. Woodhouse, G. F. Roberts, Col. R. H. Noble, V. J. Robertson, F. T. Foster, C. K. Sutcliffe, W. J. Caisse, H. P. Kressler, A. M. Beckett, Theo Dredge, W. K. Wright, C. C. Powell, W. Macpherson, E. W. Carr and C. W. Eichbaum.

Messrs. Dredge, Robertson and Foster were named on a committee to select and report nominees for office for 1929.

Two children had been trying to find their way home. At last one said: "I wish I knew where we were." "Huh!" said the other, "I know where we are all right, but I don't know where any place else is!"—*Christian Science Monitor*.



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Convocation of San Francisco Fall Meeting

The fall meeting of the Convocation of San Francisco was held on Thursday, November 15, in St. Luke's Church, San Francisco.

The session opened with a celebration of the Holy Communion at 10:30 a. m., Dean Turner being the celebrant, assisted by the Rev. W. W. Jennings and the Rev. D. T. Gillmor. The Rev. Gillmor was also special preacher for the service, using as his text the words of St. James 5:16.

Immediately after the service the Bishop led the clergy in a quiet hour on the general theme "Evangelism." The discussion following brought out many diverse points of approach but it was profitable withal.

The Monday Club met at noon in Elizabeth Inn for a happy time of fellowship. It was our privilege to greet in a very intimate way the Armenian priest, Father Krouzian, who spoke in a very happy spirit. The Armenian congregation is using our St. Stephen's Church for their Sunday services.

The afternoon session opened at 2:30 o'clock. It proved to be a lively and profitable gathering. Discussions centered around some of the following items: The United Lenten services, the matter of publicity for the city churches, our relation to the Church Federation, the Community Chest and sundry questions. We also heard reports from Dr. Powell concerning the work of the House of Deputies. Bishop Parsons pointed out some of the changes in the new Prayer Book.

Father Gee, the inimitable dean of the Convocation of Oakland, paid us a short visit and made a brief address of felicity and good wishes.

The election of officers brought the following results: Dean—The Rev. Arthur W. Farlander, rector of All Saints' Church; secretary—The Rev. David Todd Gillmor, rector of the Church of the Incarnation; treasurer—Fred Foster; to the Department of Missions—Mrs. E. E. Williams; to the Department of Social Service—The Rev. George H. B. Wright; to the Department of Christian Education—Mrs. Livermore.

The dinner at 6:30 p. m. was attended by about 110 people. At this time addresses were made by Bishop Parsons, the Archdeacon, Dr. Porter, and the Rev. F. B. Bartlett, secretary of the Field Department of the National Council.

In order to give the people of Marin County an opportunity to hear concerning the work and enthusiasm of the General Convention, another dinner was arranged for Friday evening at 6:30 in the parish house of St. John's Church, Ross. Again about 110 people met for the occasion. Addresses were made by Bishop Parsons, Dr. Porter and the Rev. W. L. Wood.

The meeting of Convocation proved a source of much inspiration and information. We were all made aware of the fact that ours is a great work in a great Church for a great cause under the direction of a great Leader, our Lord Christ. In His name we go forth to do our work and may no one who bears his name and sign disappoint Him.

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Presiding Bishop Asks Prayers for National Council, December 11-13

The regular meeting of the National Council will be held in New York, December 12 and 13, with department meetings December 11.

May I again ask my brethren of the clergy and laity to remember us in their prayers, both public and private.

JOHN GARDNER MURRAY,

Presiding Bishop and President of the National Council.

The Life of Mary

By KATHERINE BURTON, in *The Living Church*

Four journeys Mary made,
In Holy Writ set down—
To Bethlehem, to Egypt,
To homely Nazareth town;
And last to high Jerusalem,
That gave her Son His crown.
But Holy Writ it hath no smallest part
Of the far, loving journeys of her heart.

Four griefs Mary knew:
The mean birthplace; her fears
When Pilate spoke the Young Man's doom;
Her townfolks' laughing sneers;
And last the day He dragged His cross—
End of her hopes of years.

But of her greatest grief there is naught said—
That He, her firstborn, darling Lad, lay dead.

Four joys Mary held:
Her baby's smile; the day
She found Him in the temple
Among the rabbis gray;
The feast He blessed at Cana;
The palms that strewed His way.
Her greatest joy—the day she fell asleep,
And found again her Son—hers now to keep.

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The Church That Is to Be

A New Year's Sermon

By JOSEPH FORT NEWTON, in *The Christian Century*

Today, as of old, a Figure is standing at the cottage door at Emmaus, making as though he would go further. He is a pilgrim Christ, and the history of Christianity is the story of his journey adown the centuries, a commentary on the words, "He appeared unto them in another form." Only, alas, as at Emmaus, he is not recognized and men do not know who is leading them until he is leaving them—to continue his great errand in the world. Humanity, if left to itself, would stand still, dwell in a cottage and keep Christ with it; but it can not be, though he will tarry for an hour to bless the bread of fellowship.

Evermore the wind is on the heath, and the Great Adventurer makes advance into new lands and new times. All through the years we trace his footsteps; in the joyous heroism of the early church, with its "strange power called weakness;" in the five centuries following—the formative period of theology, when the issues of faith were thought through; in the middle ages, rich in art and full of beautiful and strange personalities; in the Reformation, with its affirmation of the sanctity of the home, the worth of personality and the competence of man in religion. Often the sky was overcast and the way dim, but that shining Figure was ever on before, beckoning a laggard church to follow.

By its very nature the gospel of Christ is an expanding, unfolding power in the life of man, revealing new wonders as "the thoughts of men are widened with the process of the suns." Only, we must remember the profound paradox in the words of St. John, confirmed many times in the history of our faith: "Whosoever advances and abideth not in the teaching of Christ hath not God." Advancing and abiding, liberty and loyalty—in that sign the church has conquered in days ago. Ardent but misguided leaders break with the truth as it is in Jesus, but their movements end in futility. Always the power of renewal emerges from the deep heart of the church itself, not from the outside, as so many imagine; and so it will be in the ages ahead.

An outstanding fact of our day is the number of choice spirits who have broken with Christian tradition only to find themselves in the presence of Jesus and enthralled by his personality. They have rejected many dogmas about Jesus but they dare not reject him, since he has the words of eternal life. But, alas, such souls are few, since the plain fact is that most of those who hold aloof from the church do so because they do not want to be disturbed by the claims of religion or plagued by its ideals. The fortunes of Christianity and the church are almost, though not quite, one.

Today, as in other days, a living Christ is trying to lead a timid, fearful church into a new age of adventure and enterprise; but it holds back. Always it has been so. Winslow reports of John Robinson, the pastor of the Pilgrim Fathers, that he "bemoaned the state and condition of the reformed churches, who had come to a period in religion and would go no farther than the instruments of their reformation—as, for example, the Lutherans; they could not be drawn to go beyond what Luther saw. And so also the Calvinists—they stick where he left them. For though Luther and Calvin were precious, shining lights in their times, yet God hath not revealed his whole will to them and were they now living they would be as ready and willing to embrace further light to that they had received." Those words might have been written yesterday or this morning, so true are they to the inertia of the church, and its desire to stay where its last leaders left it. Man, even Christian man, if not totally depraved, is at least totally lazy, or else is the victim of fear.

Never was the truth set forth more picturesquely than by Joseph Parker in his striking sermon on "Faith Self-enlarging," in which he shows that faith of necessity must grow, by its own inner logic and that it is only real when it does grow. His text was the words of Jesus to the men of his day who professed to believe in Moses: "Had ye believed in Moses ye would have believed in me;" because a living faith will recognize its own fruits and fulfillments in new forms of faith. A faith, if it is alive, always modernizes itself, catches the last vision, the last phase of revelation. Faith is not final; it is a beginning, a dawn, a seed, a spring with many summers in its heart. A church does not really

believe its own creed until it is willing, and even eager, to add to it, restate it, following it into new revelations and applications. Today a new vision of God is transfiguring a changing church which professes to remain unchanged, and denounces the changes—as in all the past.

Much has happened betimes; a world-view is passing away, and the inner ideal and outlook of man has altered. Besides, a wild storm of war has swept over us, shattering old dogmatisms and optimisms, and leaving a black swirl of wreckage in its wake. The hearts of men are deeply troubled, wanting to believe but finding it difficult. Our age has an intense, eager, wistful longing for spiritual reality, for a more satisfying sense of God. Men want religion but they do not know where or how to get it. Often they seem to want its consolations without its high commitments, its delight without its discipline. But they want it, knowing that the human problem will not work without the spiritual factor. There has never been so vast a force of incipient spiritual activity, to be influenced for good or ill, as there is today.

Yet, oddly enough, if religion attracts, the church repels. An obsolete sectarianism no longer expresses the real religion of our time which, so far as it reveals itself, is more a practical mysticism than a system of dogma. There is not a sect whose original reason for being is valid today or whose central insistence has any relation to the actual issues of our time. The differences which divided our fathers are not resolved; they are forgotten. They do not signify. Such debates seem idle alongside the acute sense of injustice—social, racial, industrial—which festers in the very souls of people in all ranks, rich and poor, high and low. One detects an eclipse of faith in the hearts of many in the church who carry on by the momentum of memory and habit; a pathetic scanning of the skyline for a new portent, a strained intentness of listening for a new accent of faith. What an opportunity for a pilot-voice at the prow of our ship of the spirit, sailing in new and strange waters!

Alas, temporarily at least, we are deadlocked between an archaic orthodoxy and an arid, negative modernism, both alike impotent to deal with the problem of redemption in its tragic and gigantic modern setting. One abides but does not advance; the other advances but does not abide. One looks backward and loses the vision of the pilgrim Christ; the other tries to trim a titanic Christ down to fit its fastidiousness. Modernism, as it now stands, is no more a gospel than were the meditations of Marcus Aurelius. A plague on both their houses! What we need is a further step in religion, an altogether other dimension of faith and fellowship, if we are to get on with the Christian enterprise. Either we must go forward to a greater Christianity or be forced out of religion altogether by the tide of cynical materialism now flowing—losing, first of all, the loyalty and service of a generation of virile and educated youth.

Is Christianity dying, as Arnold Bennett and others tell us it is, almost as if it were a bit of good news? Yes, of course, it is, though for a reason they do not understand. It is the genius of Christianity to die, like its Master, and rise again radiant and newborn. Evermore it must die to outworn forms of creed and rite and rise to a new vision, of truth; must die to its narrow sectarianism and rise to a sense of the unity of things which differ; must die to an inadequate individualism and rise as a "beloved community." We are on the eve of great change and advance; new ideas of the spiritual world and its laws are at the door. Men of spiritual awareness detect a spirit moving in the currents of our time, like the Ezekiel vision of a spirit in the wheels prophesying a new demand of the human soul. More light will yet break forth, if we have eyes to see and a heart for high adventure in the fellowship of him who is going further.

What is the next step in religion? We have tried dogma and it involves us in endless debate and in bigotries unbelievable. The time is at hand when we must advance from philosophy to fellowship, from faith to love; because religion is love, as God is love, and faith attains reality only in love. The word *credo*, I believe, does not solve the crossword puzzle, unless we add the word *amo*, I love, in which Jesus summed up his gospel. "Love one another"—how much, how long, how far?—"as I have loved you!" There is the measure, the standard, the prophecy of our faith. If only the arms of Christ, still outstretched on the cross, might be unloosed to clasp us in one embrace and draw us nearer to his heart! Then we should know a truth deeper than dogma,

holier than ritual, and as inclusive as the love of God, uniting us in a creative, co-operative, invincible fellowship. Here truth, goodness and beauty blend. Love in thought is truth; love in action is goodness; love in expression is beauty. Love is indeed the fulfilment of the law, as it is the confirmation of faith and the realization of life, wherein liberty and loyalty join with "the deed power of joy."

But is love enough? Something deep and drastic is needed, as all agree, if the church is to meet the issues and master the demands of our day. No restatement of dogma, no rearrangement of machinery, will do. A vague other-worldliness, with its cult of selfish ecstasy, is as impotent as the effort to make up in "pep" what is lacking in prophecy. No, there must be a daring and heroic advance from truth to power, if our quest is to become a conquest. A line from Unamuno, the Spanish seer, may give us a hint: "My religion is to know the truth in life and the life in truth." Truth we have in richness, truth enough to set us free from all our ills, once we know how to release its pent-up power and how to use it. St. Paul said that the gospel is "the dynamite of God unto salvation," and it is equal to all the wild forces of an age of reaction and revolt, as it has been in other ages gone by.

How can these things be? One of the richest books of recent years is the "Selected Letters of Baron von Hugel," who pondered much on our plight and pointed to a way out. A mystic by genius and experience, he was also a philosopher and not unaware of science and its meaning. He knew that God is not only the supremely spiritual but also the supremely concrete, as Lotze was wont to say. He saw that the older mysticism, by seeking absorption in the abstract, became hazy and empty, despite many white flowers of the spirit which it grew. By the same token, if we adjourn the mystic quest of the Eternal, our religion becomes earthy and heavy. Science and mysticism belong together, he said, as twin activities of the soul, each to correct and confirm the other. The tragedy of our age is that they are at odds, whereas they ought to be the two wings of the human spirit. If we obey the law of the power, the power will obey us. Men of science are trying to tap the atom, or the ether, seeking new sources of energy. Just so we ought to learn that the law of the spirit brings the life that is in Christ; and that life is power—even the power of an endless life.

If we turn to the New Testament we find that the keyword is power, and its echoes fill us with awe. Jesus spoke with power and his words had the force of deeds. He was more than the Truth, he was the power of truth, evoking new energies and new capacities, it almost seems, in the life of man. In his fellowship men found themselves able to do what hitherto they were unable to do. There was a new mastery of old tyrannies, and ancient enemies—sin, disease, fear, death—were slung in the rust. So it has been, in some degree, in all the great ages of the church; and such power awaits our use when we seek it and are ready and worthy to use it—power from on high to lift our feebleness and failure. Nothing can save the church and make it equal to its task today but the power that created it. The vast and restless mood now upon us may be divinely intended to drive us back from secondary methods and devices to the source of consecration and conquest.

Only such love and power as was in Jesus can lead our faith forth from dogma to deed, making the church a center of unity and service, in which men live together as sons of God in gladness and good will. The religion of Jesus is love, comradeship, fellowship, ministry or it is nothing. It is not first a theology but a friendship. If it is impossible for men to unite in the love of Christ, then Christianity is impracticable and had better be given up. But it will not be given up. Sooner or later the church will realize the will to fellowship and draw to itself those who are worthy to be called the disciples of Christ. Unless the power of Christian love fulfills itself in the church, healing our envies, rebuking our schisms and melting the bigotries that blind us to brotherhood, how can it influence the structure of the social order? Our business is not to do something for the church, but to do something with it.

Here is the challenge of a sad and distracted age to the followers of Christ today. Are we ready to meet it? The words of Jesus are as true of a church as they are of an individual: "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." As Edward Irving said long ago, what our age needs more than

all else is a "demonstration of a higher style of Christianity—something more magnanimous, more heroic, than this age is accustomed to." That is to say, what we need is an adventurous church, daring to make trial of the law of love first in its own life and then in its ministry to human need. Let us give ourselves to it utterly, nor think it too great an achievement for the church of today, with its plodding and faltering advance toward the prophetic vision of the love of God that can not fail!

Where is Christ in the tumult of our time? The answer is, Look for him where the struggle for justice is fiercest, where human need is most piteous, where the tragedy of life is sharpest—look there and you will behold, as in the fiery furnace of old, a form like unto the Son of Man. There, too, is our post of duty and of danger, if we are to make the church truly Christian—that is to say, a sacramental fellowship of those who love in the service of those who need. Evermore our Leader makes as though he would go further, and still further, along the Road of the Loving Heart—a pilgrim in the twilight, in his hand the nailprints of the cross, in his heart the hope of the world.

An Advent Letter

"The Value of Church Attendance"

The meaning and value of Church attendance has been discussed from many points of view in recent times. The best presentation of this subject which we have read for a long time is contained in the following letter addressed to the members of the Church of St. Matthew, San Mateo, by the rector, the Rev. Walter H. Cambridge, D. D.:

Changes in our habits of life come so gradually that they are often unnoticed. Because of this, it is necessary in every department of life occasionally to review our intentions in the light of our habits. Otherwise, we may easily defeat our own purposes.

In nothing is this more certainly true than in religion. Changes in our circumstances, in conditions about us, in our associates, may subtly and imperceptibly turn our lives out of the courses in which religion has been nourished and from the habits by which it has been expressed. We may find ourselves, without having intended to be so, less definitely religious than formerly.

In this connection I wish to remind my people that many things have conspired to make Sunday quite a different day from what it used to be. That from being a day of leisure it has become largely a day of busy employment and that instead of a day in which one might be sure of time and opportunity at will, Sunday is now a day of interruptions and unexpected demands upon time and attention. Yet it remains true that Sunday is the chief occasion for our religious effort, and so if it passes without our pausing to think of God and Christ and the realities of the spiritual life, we have no time assigned to these most important matters.

I realize the difficulties in which many people find themselves. With one day free from office or shop and opportunity to enjoy an excursion or the obligation to entertain friends, how can they go to church? Away during the day and tired when it is over; so are many who formerly attended the evening service. For people of leisure, too, nothing is easier than to make Sunday like any other day.

But all of us need the stimulus of a day which is different; in which some time is definitely given to the spiritual. Few of us will have such a day unless we go to church; and the fact is that whether we go to church or not really depends much more upon ourselves than upon anything or anybody else. It depends upon whether or not we have going to church in mind to be provided for and scheduled, as we arrange for other important personal matters, which are not being lost sight of in the changing scenes of life. It is not so difficult as we sometimes make it appear, to make church going a first charge upon Sunday hours.

At 8:00 o'clock in the morning there is the service of Holy Communion. This offers not only the richest spiritual opportunity but the shortest and simplest service of the day. For people who formerly attended evening prayer but now find themselves tired or occupied after the day's pleasure, this early service would be generally possible and always valuable. For those who make a habit of attending church at 11:00, but whose engagements now and then interrupt the

(Continued on page 22)

Some Impressions of the General Convention at Washington

By MAYE FAIRBANKS COLBURN

Much has been written about the General Convention at Washington and all they achieved. Yet some of the events, in my mind, have not as yet been sufficiently noted. The opening service in the amphitheatre, with President Coolidge's message of greeting and the wonderful thank offering service has often been spoken of but the first service held in the Washington Cathedral proper deserves a greater notice than it has received.

For two whole days many men were busy carrying chairs and benches into our "Westminster Abbey of America" for this occasion. My dear friend, Dr. Henry Lubeck of New York, one of the canons of the cathedral, had told me of this service to be held on that memorable Sunday, October 14, the nineteenth Sunday after Trinity.

Very early in the morning we motored past Mr. Hoover's house on S street, up St. Alban's Hill, to find many hundreds already ahead of us. The interior of the cathedral was full but finally we succeeded in procuring two seats in the chapel just at the left of the main cathedral. There are two chapels, one on each side. The altar was dressed with a beautiful brocade, with a cross and altar vases full of flowers.

There we sat with a temporary wooden roof over our heads and the chill wind blowing through the open windows that some day will be pictured with lovely stained-glass figures. We were cold but it was worth it and we all experienced a thrill of exaltation when the strain of the processional hymn reached our ears, "Onward, Christian Soldiers." The psalm chosen, the twenty-second, seemed most appropriate—"I was glad when they said unto me, We will go up unto the house of the Lord."

The next occasion that impressed me was the joint session of the Bishops and House of Deputies, held in Memorial Continental Hall, the Rt. Rev. John Gardner Murray presid-

ing. Some of the speakers were one of the Bishops of China, Bishop Remington of Oregon and Bishop McKim of Tokyo—all leaders and workers for the Kingdom in the different far parts of the world.

At the noon hour many left the building, including myself. As we started to go down the steps we heard a deafening roar and soon the dirigible was in sight, flying over our heads on its way to New York, with the broken wing of the Zeppelin so plainly visible that one could see the daylight through.

Another very impressive event was the closing address and Holy Communion of the Triennial of the Woman's Auxiliary held in old Trinity Church, way down on Third and C streets, the Rt. Rev. Philip Cook, D. D., the Bishop of Delaware, giving an inspiring address to a packed church.

It seems to me that this Convention accomplished much to be proud of, especially when the House of Bishops ratified the Office of Visitation of the Sick, universally adopting sacramental healing, adding to the Prayer Book this beautiful prayer for the anointing of the sick: "I anoint thee with oil (lay my hands upon thee) in the name of the Father and of the Son and of the Holy Ghost, beseeching the mercy of our Lord Jesus Christ that all thy pain and sickness of body being put to flight, the blessing of health may be resorted to thee."

A prayer for those in mental darkness was also adopted. These two moves are a great step forward in our Church, showing that she is truly following in the footsteps of our blessed Lord Jesus Christ, who healed the sick and those in darkness of mind.

This month, while we listen at midnight to the ringing of the Christmas bells, may we remember that the altar is ever the true center of life and that in the Christ-Mass the King has come to His Throne. As we wait expectant for the great mystery to be renewed, let us be grateful for these needed intercessions added to our Prayer Book, and offer up our thanksgiving as we experience the pure glory of the divine presence.

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BETWEEN POLK AND LARKIN

St. Paul's, San Rafael, Celebrates Anniversary

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During the evening Mr. Bradley gave a brief history of the church. St. Paul's Church was organized May 1, 1868, under the ministrations of the Rev. William H. Dyer, who was the first rector. The first wardens and vestrymen were James D. Walker, Sydney V. Smith, Sr.; Thomas H. Hanson, Henry McCreay, Dr. Alfred W. Talliaferro, John H. Saunders, Upton M. Gordon and Daniel Taylor. The instrument of organization was perfected under the supervision of Hepburn Wilkins and Henry E. Highton. These gentlemen testified legally to the election of the officers and vestry and made the necessary records. Following the rectorship of the Rev. William Dyer the following rectors served the parish: The Revs. J. W. Lee, Thomas W. Brotherton, G. H. Ward, William Nixon, William H. Stoy, Ernest Hartman, Dr. Wyllys Hall, Robert E. Lee Craig, Charles Hitchcock, Ernest Bradley, G. M. Cutting and Ernest Bradley, again. Many of the most prominent pio-

neers of Marin County were at one time connected as officers and members of St. Paul's and in some cases their descendants still serve the interests of the parish.

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By RICHARD LE GALLIENNE

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He heard the high resounding psalm,
The chanted immemorial prayer;
From a far wandering He had come,
The length and breadth of Christendom.

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The tears stole down—His dream of good
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Christmas Services at Churches in San Francisco



Grace Cathedral

California Street, near Taylor

RT. REV. EDWARD L. PARSONS, D. D., *Bishop*

VERY REV. J. WILMER GRESHAM, D. D., *Dean*

CHRISTMAS SERVICES

11:30 Midnight—Holy Communion

7:30 a. m.—Holy Communion

10:30 a. m.—Morning Service and Sermon,
followed by Holy Communion

Trinity Church

Founded 1849

REV. C. P. DEEMS, D. D., *Rector*

Bush and Gough Streets, San Francisco

Sunday, December 23rd

7:45 p. m.—Christmas Carol Service

CHRISTMAS DAY

8:00 a. m.—Holy Communion.

11:00 a. m.—Holy Communion and Sermon by the Rector

*Special Music by Trinity Choir under the direction of
Benj. S. Moore*

(Take Sutter, Geary or California St. cars to Gough St.)

ST. LUKE'S CHURCH

REV. W. W. JENNINGS, *Rector*

Van Ness Avenue and Clay Street, San Francisco

Christmas Services

11:30 p. m., Christmas Eve—Midnight Choral Celebration of the Holy Communion

8:00 and 11:00 a. m., Christmas Day—Celebrations of the Holy Communion. Double Quartette at the 11:00 o'clock service, rendering Everleich Communion Service

The Church of the Advent

Fell Street, near Franklin Street

Telephone Hemlock 0454

San Francisco

Cars: Market, Van Ness, Hayes, Gough

Christmas Day Services

Masses: Midnight, 6:00, 7:00, 8:00, 9:30, 11:00 a. m.

Christmas Eve

Confessions: 10:00-12:00 a. m., 3:30-5:30, 7:00-9:00 p. m. and by appointment

Church of Saint Mary the Virgin

Rev. Henry Ohlhoff, *Vicar*

Steiner and Union Streets

San Francisco

Take D, E or No. 22 Cars

Christmas Eve—Midnight Mass, 11:30 p. m.

Christmas Day—Holy Communion, 8:00 a. m. Holy Communion (Choral and Sermon), 11:00 a. m.

There is here a very beautiful creche. Visit it. Let the children see the Christmas story.

Church of St. John the Evangelist

Organized 1857

Fifteenth Street, near Valencia Street

SAN FRANCISCO

Christmas Services

Christmas Eve—11:45 p. m. Christmas Day—10:30 a. m. Holy Communion at both services

The following Sunday evening at 7:30 the Order of Sir Galahad will assist in the coronation of their king for 1929.

Christmas Services at Churches in San Francisco

St. Peter's Episcopal Church

420 TWENTY-NINTH AVENUE, SAN FRANCISCO

Rev. Harvey S. Hanson, Rector

Christmas Eve—Midnight Eucharist, 11:30 p. m.

Christmas Day—Christmas Eucharist, 8:00 a. m.; and
Christmas Service, 11:00 a. m.

Thursday, December 27 (St. John's Day Services)—
Holy Communion, 10:00 p. m.

Friday, December 28 (Holy Innocents' Day)—Holy
Communion, 10:00 a. m.; Christmas Play and
Tree in Parish House, 7:30 p. m.

Tuesday, January 1 (New Year's Day)—Holy Com-
munion, 10:00 a. m.

ST. PAUL'S

SAN FRANCISCO

California Street, near Fillmore Street

Christmas

11:30-12:30—Midnight Communion

10:30 Christmas Morning—Full Choral
Communion

Address by the Rector, Leslie C. Kelley

Services in Berkeley, Oakland and Palo Alto

ST. CLEMENT'S CHURCH

Claremont Boulevard at Russell Street

BERKELEY

Christmas Services

Sunday, December 23, 5:00 p. m.—Church School Fes-
tival

Monday, December 24, Christmas Eve, 11:00 p. m.—
Midnight Service, Holy Communion, Christmas Carols

Tuesday, December 25, Christmas Day, 7:30 a. m.—
Holy Communion; 10:30 a. m.—Holy Communion and
Sermon, Christmas Carols

Saint Mark's Church



Bancroft Way and Ellsworth Street, Berkeley, California

Christmas Services

Midnight Celebration of the Holy Communion, begin-
ning December 24 at 11:30 p. m.

December 25—Holy Communion at 8:00 a. m.
Holy Communion at 10:30 a. m.

The latter service is the family service. All members
of families are urged to attend. Both senior
and junior choirs will sing.

This church is located on a business street in the heart of
hotel and apartment house district. It is opposite the new
athletic field of the University of California. A cordial in-
vitation is extended to all strangers and transients.

ALL SOULS' CHURCH

"The Little Church of Worship and Welcome"

Corner of Cedar and Spruce Streets
BERKELEY, CALIFORNIA

The Rev. Hugh E. Montgomery, Rector

Christmas Services

11:30 p. m., Christmas Eve—Choral Celebration of the
Holy Communion (Candle-light Service)

Christmas Day—Early celebration of the Holy Com-
munion—7:30 a. m. Second Celebration and
Christmas Sermon—10:30 a. m.

ALL SAINTS' CHURCH

PALO ALTO

OSCAR F. GREEN, Rector DAVID J. EVANS, Rector Emeritus

December 16—4:00 p. m.—Christmas music

December 21—7:00 p. m.—Children's party

Christmas Day

7:00 a. m.—Holy Communion

10:30 a. m.—Festival Service

Ah, dearest Jesus, Holy Child!
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.

St. Peter's Church, Rockridge

OAKLAND, CALIFORNIA

Sawton Avenue near Broadway — Car No. 6

EDGAR F. GEE, Rector

CHRISTMAS EVE.

11:30 p. m.—Choral Eucharist

CHRISTMAS DAY

7:30 a. m.—Holy Communion.

10:00 a. m.—Choral Eucharist and Sermon.

Children's Festival—Holy Innocents' Day

Primary Department—3:00 p. m.

Upper School—7:30 p. m.

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OF THE DIOCESE OF CALIFORNIA

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Vice-President.....William Ward, 200 Fulton street, Palo Alto
Secretary.....Colette Simondet, 1661 Bush street, San Francisco
Treasurer.....Walter P. Siml, 100 Malloca way, San Francisco
Exchanges.....Margaret Webber, 1518 Walnut street, Berkeley

By R. W. McPHERSON

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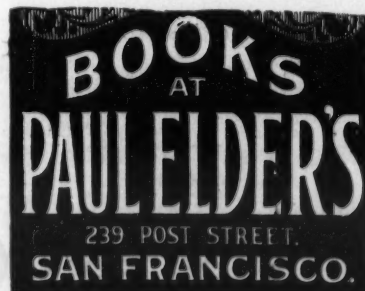
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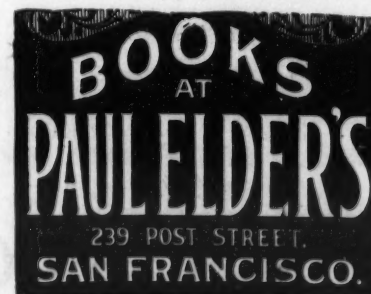
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Corresponding Secretary—Mrs. Mary Gamage, 3010 Pierce street, San Francisco.
Diocesan Secretary—Mrs. Church, 221 Fairmont avenue, Alameda.
Correspondent to The Royal Cross, Pacific Churchman and other Church papers—Mrs. Hugh E. Montgomery, 1519 Arch street, Berkeley.

By MRS. HUGH E. MONTGOMERY

On October 29 the Diocesan Assembly of The Daughters of the King met at St. Mark's Church, Berkeley, for their annual meeting. A large number attended and the parishes were well represented. The service was held at 11:00 o'clock and the Holy Communion was administered by the Rev. Dr. Hodgkin, assisted by the Rev. Mr. Higgs. The Rev. Hugh E. Montgomery delivered the address. It being the seventy-fifth anniversary of Bishop Kip's consecration, a very interesting outline of the early history of the Diocese was given. He spoke most earnestly to the Daughters and said it was their duty to vitalize the parish to which they belong, by working enthusiastically in bringing women closer to Christ and searching for those who have become careless in their attendance.

At the close of the address those present stood for a prayer in memory of Bishop Kip. The service at this time was particularly appropriate, for the reason that St. Mark's Church stands as a memorial to Bishop Kip.

After the service the Daughters adjourned to the Guild hall, where a cozy fire was burning and delicious refreshments were served.

At 1:30 p. m. the business meeting was called to order and opened by the Rev. Dr. Hodgkin with prayer. Mrs. Abbot then spoke of the loss the Daughters had sustained in the death of Mrs. Morrow, the diocesan secretary; of her long and faithful work and her beautiful character, and offered prayers for her and other members who have gone to their rest since the last meeting.

Mrs. Abbot reported that the history of The Daughters of the King has not yet been printed and she is going over the work with a view to making it as concise as possible.

Mrs. Bradbury, a member of our council, has left California to make her home in Canada. We all wish her to know how much we regret her leaving.

another officer elected as correspondent to The Royal Cross,

The work of the diocesan secretary has been divided and another officer elected as correspondent to The Holy Cross, The Pacific Churchman and other Church papers, leaving the diocesan secretary in charge of the crosses and supplies. Mrs. Church has been appointed to fill the unfinished term of diocesan secretary.

Mrs. Gamage reported for Help One Another Chapter, Laguna Honda Home. The Daughters there are certainly living up to the name of their chapter.

Mrs. Abbot welcomed Mrs. Fish, whom we were very glad to have with us again. The latter is just recovering from a very severe illness and was previously our National Council member. We wish her a speedy and complete recovery.

Mrs. Hollis, our delegate to the National Convention, sent a very fine report—most intellectual and amusing.

Election for third vice-president and corresponding secretary and the new office of correspondent was then in order.

Mrs. Hegard declined the nomination for re-election, owing to her husband's health. Mrs. Stolley was elected third vice-president in her stead.

Mrs. Gamage was re-elected as corresponding secretary.

Mrs. Hugh E. Montgomery was elected to the new office of correspondent to The Royal Cross, The Pacific Churchman and other Church papers.

Vestryman's Guide to Canons Dealing with Financial Relations of Parishes and Missions to the Diocese and General Church

By FREDERIC M. LEE

INTRODUCTION

This guide has been compiled for the benefit of my brother vestrymen in the Diocese, who lack the thirty years' experience I have had as such. If I were to commence by saying, "All the information of the relations of the parish to the diocese and general Church is contained in your parish by-laws," how many rectors and vestrymen would question such a statement? Everyone? Well, I believe the majority would—and they would be wrong. Besides references to canons dealing with financial matters, a brief definition is given of the various governing bodies of the Church and some explanations of such related matters as loan funds, Church pension fund, workmen's compensation insurance, special offerings, useful publications, legal titles for bequests and so forth.

I trust this resume of parish and diocesan relations will be of service and by quick reference save much tedious poring over the canon laws of the Church. Suggestions are invited for improvement and additions.

Imaginary Scene at Almost Any Vestry Meeting

Vestryman (addressing rector): How does the diocese figure such an enormous assessment upon our parish?

(Note: He is referring to the "askings" but does not appreciate the distinction between the "assessment" for the Episcopal and Convention Fund and the "voluntary gift" for mission work.)

Rector: Oh, they claim it is figured out according to the Canons but I never try to work out their abstruse mathematical problems.

Vestryman: What do the Canons say about it?

Rector: Sorry, I can not tell you. My copy of the Canons is in my study at home.

But *all* the information required would have been readily available *if* the following Canon had been complied with: Extract from Section 286 of the Canons: "The clerk or secretary of each parish shall *keep and preserve in the meeting place of the Vestry* a printed copy of the Constitution and Canons for the time being of the Protestant Episcopal Church in the United States of America and of the Constitution and Canons of the Church in the Diocese of California, *to which he shall attach a copy of any special by-laws* adopted by the Parish, and the *whole* shall, in the case of every incorporated Parish, constitute and be known as the "Book of By-laws," required by the present statute law of this State.

THE NATIONAL CHURCH

The Protestant Episcopal Church in the United States

The General Church is entirely governed by the actions of the General Convention which meets every three years. There is the House of Bishops, consisting of all the Bishops of the Church, and the House of Deputies, consisting of Clerical and Lay Delegates from every Diocese and Missionary District. Concurrent resolutions by both houses are necessary to amend Canons, to formulate policies and to adopt budgets. There is an appropriation in the Episcopal and Convention Fund to cover the Diocesan Assessment for General Convention Expenses and assist in expenses of Clerical Delegates elected thereto.

General Convention

The Diocesan Assessment for General Convention is based upon \$5 for each Bishop, Priest and Deacon in the Diocese (prior to 1925 it was \$3.) The Diocese allows \$100 to each Clerical Deputy for expenses—nothing for the Lay Deputies.

Corporate Title

One is sometimes asked what is the corporate title of our Church in the United States.

It is a corporation in the State of New York and was incorporated in 1820 as "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United

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States of America," which shall be considered as comprehending all persons who are members of the Church.

Attempts to change this long-drawn-out title have been abortive because of the "red tape" necessary under the State laws but in 1919 an amendment was adopted constituting the National Council as the Board of Directors.

THE NATIONAL COUNCIL

This body created by Canon law at the General Convention of 1919, held at Detroit, has charge of the unification, development and prosecution of the missionary, educational and social work of the Church.

At every General Convention the National Council submits a program of its proposed activities for the ensuing triennium, with a detailed budget of appropriations, also a plan of apportionment to the Diocese and missionary districts of the sum needed to execute the program.

The Budget of Appropriations and the Apportionment of the Diocesan Quotas to meet the same are known as "The Church's Program."

It was formerly called "Nation Wide Campaign."

THE PROVINCES

Our Church in the United States is divided into eight Provinces. The Province of the Pacific, or Eighth Province, consists of the Dioceses of California, Olympia, Oregon, Sacramento and Los Angeles and the Missionary Districts of Idaho, Eastern Oregon, Utah, Spokane, Nevada, San Joaquin, Arizona, Alaska, Honolulu and the Philippine Islands. The appropriation for the Episcopal and Convention Fund includes a sum for the expenses of the Province and a small allowance to delegates.

Synod

Synod, in plain English, means a meeting. Historically it is an ecclesiastical council or meeting to consult on church matters. The annual meetings of Bishops and the Clergy and Laity elected as representatives of the various Dioceses and Missionary Districts to the Province are, therefore, called Synods. It has no legislative powers. The Diocese allows \$75 for expenses of each clerical and lay deputy.

THE DIOCESE OF CALIFORNIA

Annual Convention

As the General Church is governed by the actions of General Convention, so is the Diocese governed by the actions of the Annual Convention, which is an annual gathering of the clergy and lay representatives of all the parishes and missions in the Diocese. According to the Constitution the Annual Convention of the Diocese of California meets in the Cathedral Church of the Diocese on the fifth Tuesday of the year.

Delegates

Every Parish and Mission is entitled to send five delegates, who must be elected by the new Vestry immediately after the annual Parish meeting in January. A form is sent by the Diocesan Secretary to the Rector on which the names of the delegates are set forth; this is returned to the Secretary at least one week before the opening of Convention, to make up the roster for Convention roll call.

Powers to Levy Assessments

Article 20 of the Constitution of the Diocese empowers the Convention to raise money by tax or assessment on the Parishes and Missions for regular expenses of the Diocese, or such other purposes as the Convention from time to time may approve and direct. Also to impose penalties for neglect to pay such assessments.

Convocation

As a county is geographically and politically a part of a State, so is a Convocation part of a Diocese. The word Convocation means a meeting and is given as a synonym for synod, convention, council and so forth. In the Diocese of California we have three Convocations, namely, San Francisco, Oakland and San Jose, which together, embrace all the parishes and missions under the jurisdiction of the Diocesan authority. The Convocations meet twice a year. See Section 351 et seq. for organization and so forth.

(To be continued)

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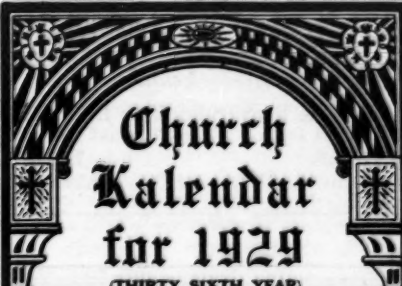
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Provincial Vice-President Province Eight—Mrs. W. Bertrand Stevens, 2277 Hobart boulevard, Los Angeles.

President—Mrs. Harry Edsell, 51 Lopez avenue, San Francisco.

Vice-Presidents—Mrs. A. W. N. Porter, 750 Third avenue, San Francisco; Miss Viola Meyer, 2724 Pacific avenue, San Francisco; Mrs. L. C. Lance, 106 The Uplands, Berkeley; Mrs. George Langhorne, 1322 Clinton avenue, Alameda; Mrs. Agnes MacLulich, 5425 Golden Gate avenue, Oakland; Mrs. B. H. Jones, 209 Third avenue, Watsonville; Mrs. Charles Olmstead, 268 Grove Acre, Pacific Grove; Mrs. W. L. Wilcox, 137 Kifer road, Santa Clara.

Recording Secretary—Mrs. L. B. Cheminant, 1518 Seventh avenue, San Francisco.

Corresponding Secretary—Miss Helen Holman, Stanford Court Apartments, San Francisco.

Chairman Finance and Executive Committee—Mrs. Pierce Powers, 1256 Sherman street, Alameda.

Heads of Departments: Housing—Miss Emaline Chase, Larkspur; Membership—Miss Florence Landsburger, 1311 Dayton avenue, Alameda; Organization—Mrs. L. B. Cheminant, 1518 Seventh avenue, San Francisco.

Standing Committees: Lodge—Mrs. Carrol George Cambron, 1932 Baker street, San Francisco; Holiday House—Mrs. E. E. Williams, 2335 Hyde street, San Francisco; Hospital Bed—Dr. Elizabeth Christiansen, 110 San Felipe way, San Francisco; Social Service—Mrs. Charlotte Clark, 336 Santa Clara avenue, Alameda; Missions—Miss Helen Allen, 116 Montecito, Oakland; Candidates—Mrs. J. Wilmer reGsham, 1215 Sacramento street, San Francisco; Worship—Deaconess Mott, 2428 Ellsworth avenue, Berkeley; Gorwth—Mrs. Eric W. Hammond, 351 Sixteenth avenue, San Francisco; Younger Members—Miss Jacqueline Smith, 2822 Russell street, Berkeley; Older Members—Mrs. John Thaw Riggs, 395 Hazelwood avenue, San Francisco.

The annual diocesan members' supper was held on Tuesday evening, October 19, at Christ Church, Alameda. About 20 members and associates were present to partake of the delicious meal served by the Christ Church Branch, assisted by the Randolph Mission Branch. Guided and directed by the Rev. H. H. Shires, who is noted for his systematic attention to details, the usual confusion of seating was avoided and prompt serving enabled the program to begin and close on time. Many of the Girls' Friendly Society songs from the song book and individual cheers of the various branches represented enlivened the time during the course of the meal. The stunts which followed the supper were far better than for several years, one in particular causing much merriment was put on by the Lodge Branch, called "The Human Automobile." A stirring talk on "Loyalty to the Girls' Friendly Society" was given by Miss Chase. An interesting account of Girls' Friendly Society activities in England was given by Dr. Elizabeth Christiansen, who has just returned from a European trip. A few words from the diocesan president, Mrs. Harry Edsell, closed an evening which in its entirety caused all to feel that something really worth while had come to pass.

The annual bazaar was held at the Lodge on Saturday, November 3, from 12:00 noon until 11:00 p. m. Good-natured camaraderie among the associates and members and the whole-hearted interest of friends who came to buy "wares" combined to make it a great success, from both a friendly and financial standpoint. When it is remembered that nearly the entire membership of the Girl's Friendly Society is working for individual parish bazaars as well, we should feel sincerely thankful that the proceeds will reach or exceed \$700. Of this amount \$100 is given to the diocesan fund and the remainder equally divided between the three diocesan objects—the Lodge, Holiday House and endowed hospital bed. Dean J. Wilmer Gresham opened the bazaar with prayer and well-chosen words of encouragement.

Miss Emaline Chase, who for twelve years has been house-mother at the Lodgemother at the Lodge, has resigned and on November 1 moved to her country place, "Kokosing," at Larkspur. Her resignation, several months ago, caused consternation to the Lodge board, but realizing that it was tendered because of ill-health, the board accepted it with deep regret. The length and breadth of Miss Chase's good influence on the lives of the thousands of girls who have passed through the Lodge will probably never be known. She believed in the Girls' Friendly Society as a real power in the lives of girls and women and because of it her influence came with special force to those with whom she came in contact.

Unselfish to a rare degree, warm-hearted, keen in her analysis of a situation and with understanding sympathy—our friend, Miss Chase.

The girls at the Lodge gave a farewell costume party to Miss Chase on Monday evening, October 28. Miss Chase said she had the best time she ever had at a party. The costumes worn represented books or characters from books, a prize being offered for the best sustained impersonation. Misses Grace Haw, Rachael Ward and Gladys Dean made a perfect trio—"Tom Sawyer," "Buten" and "Aunt Polly" winning the prize. Real talent was exhibited in a vaudeville performance, a prize also being given to Misses Esther Fay Lersy and Dorris Allen in a donkey act. Miss Chase was hostess at an ice cream party following the entertainment. The guests of honor were Mrs. Harry Edsell, diocesan president; Mrs. Carol George Cambron, Lodge board president; Miss Virginia Gibbs, Lodge Branch president. A beautiful tribute to Miss Chase from the girls to "the mother of a hundred," as the girls often affectionately called her, was an Atwater Kent No. 40 radio—all set up and going when she arrived at "Kokosing" and a complete surprise.

Miss Alice Builon, who has been assistant house mother during nearly the full term of Miss Chase's regime at the Lodge, is now the house mother, with Mrs. Mary Faulkner as assistant and Miss M. Coleman as night hostess.

A Layman's Impression of General Convention

By COL. R. H. NOBLE

As the November issue of The Pacific Churchman contained Convention notes from the Bishop, the Archdeacon and the Rev. L. B. Thomas these impressions will be principally confined to some aspects, particularly from the attitude of a layman. Before Convention opened, and thereafter, some enterprising newspaper reporters prognosticated tropical weather during the discussions of the thirty-nine articles and heated debates between representatives of so-called Church parties over other questions on the calendar presumed to contain highly-inflammable matter. But the courteous self-restraint and prevailing good nature of bishops and deputies failed to furnish occasion for scare headlines and although the Convention was meeting in the midst of the presidential campaign, nothing was said in speeches or debates, in sessions or elsewhere, justifying sensational reporting.

One of the notable features of the Convention was the full publicity given by the Washington press and practically all the great eastern dailies. This accomplishment was largely due to the Washington committee and the publicity department of the National Council. Undoubtedly the general program and work of the Church were set forward thereby and the high place of the Church in the civil and religious life of the nation patently demonstrated. It was an object lesson in Church publicity that can profitably be imitated by dioceses and provinces during the year and at conventions and synods.

At mass meetings and at joint sessions of the bishops, deputies and delegates of the Woman's Auxiliary, among the topics discussed were the missionary work of the Church at home and abroad, the program and budget, the Lausanne Conference and Church unity, the general seminary, religious education in Church schools, parish discussion classes and colleges and universities, rural work and neighborliness toward congregations of the foreign-born belonging to the Eastern Church. The discussions and the interest shown were all at a very high level.

An evening was devoted to Church architecture and there was a fine exhibit of architectural drawings, especially featuring the New York, Washington, Baltimore and San Francisco cathedrals. We have good reason to feel happy over the highly-favorable criticism by competent judges of the architecture of our own beautiful cathedral that is to be.

A dinner given by W. H. Crocker, in honor of our Bishop, at which there were present the Presiding Bishop and many bishops, clergy and laymen from all over the country and especially from the Province of the Pacific, afforded agreeable opportunity for discussion of provincial matters and the Church Divinity School, as well as for appreciative references to our cathedral.

One of the most important acts of the Convention was the adoption of the new Lectionary. It is a great improve-

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ment over any former ones. By means of the new selected readings, especially those set forth for morning and evening prayer on Sundays throughout the year, there will now be read to our people on days of largest Church attendance, in the lessons for morning and evening, together with the Epistles and Gospels for the day, nearly all of the very heart of the Bible. The new Lectionary brings into new and greater prominence the finest parts of this greatest of all collections of sacred literature and lessens the liability of popular, literalist and fundamentalist conceptions of the Bible which too often have obscured and even falsified its true spiritual values.

One of the things which impressed an observer was the deeply reverent and devotional character of all the religious services, small and great; and the fine loyalty of the members of the Convention to the great tasks and the common faith of the Church. Not boastfully, but thankfully, can it be said that the best interests and the complex problems of the Church are surely in safe and capable hands.

Bishop Johnson of Colorado, in a recent number of *The Witness*, speaking of the General Convention, says: "The General Convention of the Episcopal Church is one of the finest institutions in the country. . . . It is the most representative group of men which meets in the United States, not merely because it is composed of men prominent in civil life but because it represents every legitimate phase of religion, belief and expression—each of whom has a courteous and sympathetic attitude toward the others. . . . It is one of the marks of the power of the Master that men can be drawn together from parts so remote into a fellowship so intimate which leaves a memory so fragrant."

The grand sermon of Bishop Anderson at the public opening service set the keynote for the Convention and the splendid pastoral letter of the bishops at the closing service summed up in truly inspiring words the duties and opportunities which lie before our own Church and the Church throughout all the world. Any member of our Church who did not hear these great pronouncements, or has not read them over and over and taken them to heart, has missed an opportunity for inspiration and enrichment of thought.

The completion of the revision of the Prayer Book and its adoption was perhaps the most notable accomplishment in the routine work of the Convention. It was a great and a happy achievement but it was also, and most impressively, an outstanding demonstration of the fact that in the Episcopal Church there is a spirit of unity as to real essentials, ample room for liberty and diversity in lesser matters and true Christian charity and consideration for others in all things. It is a great Church, eminently suited to the genius of the American people and scripturally, doctrinally and historically a true branch of Christ's Holy Catholic Church.

Book Review

THE IMPATIENCE OF A LAYMAN. By Hugh A. Studdert Kennedy. The Century Company; \$2.

This book was inspired by the famous book "The Impatience of a Parson," by the Rev. H. R. L. Sheppard ("Dick Sheppard") of St. Martins-in-the-Fields, London. Hugh Kennedy is a brother of the war chaplain, the Rev. G. A. Studdert Kennedy of "Woodbine Willie" fame.

Mr. Kennedy was thrilled by Mr. Sheppard's fearless indictment of the present inadequate and ineffective presentation of Christianity throughout the churches of today and quotes Mr. Sheppard to that effect in the introduction: "What survives and does duty nowadays, through the churches, as Christianity is a caricature of what Christ intended," and courageously accepts Mr. Sheppard's challenge to speak out his convictions in the words again quoted from Mr. Sheppard's book, "I have become convinced that it is the duty of those who have come to think as I do, no longer to exercise patience but to speak out. . . . Christianity badly needs rash men who will not flinch from the crispness of religion, nor fear the result of stirring up wasps' nests."

This book is an appeal for the restoration of the essential truths of the Gospel and the power of the living spirit of Jesus in the practice of religion in our lives, here and now.

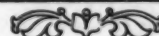
All will not agree fully with Mr. Kennedy's Old and New Testament exegesis, or his philosophy, but all must agree with him in his fundamental proposition that we need to re-

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place the orthodox traditions and outworn institutionalisms of the Church with the dynamic faith of the full Gospel, especially as applied to the problem of sickness and disease. Mr. Kennedy's interpretation of the Christian Faith and its application to life is summarized in his own interpretation of the Apostles' Creed, with which he closes his book:

I believe in *that which is* and *that which is* is all there is, necessarily good, necessarily spirit, necessarily the perfect principle of the perfect effect, the real man and the real heaven and earth.

And in the man Jesus, who more than any other man understood and revealed the Christ; the only Son, the one perfect idea of the one perfect principle, the same yesterday, today and forever, forever unfolding in infinite variety; our Lord, our model, our inevitable, final achievement.

Whose advent in the flesh was made possible by the Holy Ghost, the pure exalted thought of a woman discerning, however dimly, that man is not flesh and blood but the infinite idea of infinite principle.

Was condemned by the human mind and was crucified; and to every sense but his own sense—which could not for a moment be vanquished, because it was ever the victor—he died and was buried.

He plumbed the depths of every human experience and found each one still the lie and the father of it, never the truth of being.

The third day, his great work done, the illusion of death in the midst of infinite life demonstrated, he shook himself free from the false belief of life in matter and so, after a season, during which his vision brightened steadily toward fullness, finally and inevitably—

He reached the point where his outlook was entirely spiritual; and he understood, in its fullness, the "I" that is before Abraham.

And having thus laid hold on reality, he is settled in understanding, and is forever seeing what he always saw in part that "I and my Father are one," and that "All that the Father hath is mine."

From thence, from this understanding, the Christ is forever coming, lovingly imperious throughout all ages as the standard by which are judged and forced onward, not only the quick, those striving to move up higher, but those dead in materiality, as yet unawakened to a glimpse of the perfection they must ultimately attain.

I believe in Truth appearing to me as the Holy Spirit, the divine idea, the new light, the new reality.

The whole body of infinite Truth, founded on the rock of the grand confession. "Thou art the Christ, the Son of the Living God." Thou art the Saviour; thou who hast revealed to me the great fact that Principle and its idea are one, and I am that one, because "All that the Father has is mine."

The joyful recognition of the manifestation of the real man every step of the way.

The destruction of the belief in sin by a recognition of sin's impossibility in the infinity of *that which is*.

The forever finding of man's true identity as the infinite idea of an infinite Principle.

That which is is all there is, without beginning of years or end of days.

Amen. So be it. So it always was; so it is now; so it always will be.—B. D. W.

AN ADVENT LETTER

(Continued from page 8)

habit, the 8:00 o'clock service provides an opportunity to guard against making the day merely secular.

We shall be better men and women, boys and girls, for holding fast to the habit of going to church on Sunday, but we shall not hold to it unless we remember its importance and are honest with ourselves in providing for it.

I bring this matter to mind as we approach Advent, the beginning of the Church year—an excellent time to revive good habits and cultivate better ones than we now have.

Because he had crawled out on thin ice and rescued a playmate who had broken through, little Willie was the center of a group of admiring men and women. "Tell us, my boy, how you were brave enough to risk your life to save your friend," said one of the ladies. "I had to," was the breathless answer. "He had my skates on."—*Life*.



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according to date of receipt.

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Church Hymnal Corporation

Controlled by the Church Pension Fund

14 WALL STREET

NEW YORK

Saint Luke's Hospital

SAN FRANCISCO

Benjamin H. Bibblee, President I. C. Knowlton, Secretary
Howard H. Johnson, M. D., Director
Grace Kennedy, R. N., Superintendent of Training School

Moderate Rates

**Approved by the American College
of Surgeons**

Limited facilities for part-pay treatment

A limited general hospital of 200 beds, admitting all classes of patients, except those suffering from communicable or mental diseases. Organized in 1871 under the auspices of the Episcopal Church. It is operated by a Board of Directors representing the Church authorities, with a Chief Executive Officer and professional staff.

**ACCREDITED FOR INTERN TRAINING BY
THE AMERICAN MEDICAL ASSOCIATION**

All forms of Physiotherapy

Thank offerings for recovery from sickness special donations and legacies are added to the Fund for the Endowment of a Free Bed to be known as the Bishop's Bed. The Bishop of the Diocese will have the nomination of the ones who may use it.

The offering at the morning service on the Sunday nearest Saint Luke's Day (October 18) is added to the Fund.

Training School for Nurses

**THE ONLY PROTESTANT CHURCH HOSPITAL IN
NORTHERN CALIFORNIA**